A notable Oration, made by John Veneus a Parisien in the defence of the Sacrament of the aultare, pronounced before the whole bodye of the vniuersitie of Parise at the feaste of Corpus Christi, in the yeare of oure Lorde God. 1.5.3.7.

Wherevnto is added a Preface, taken out of the booke, entituled *De ueritate corporis & sanguinis Domini in Eucharistia*, compiled by the right honorable and reuerende father in God, Cuthberte Tunstall, Bisshoppe of Duresme.

Translated oute of Latine into Englishe by John Bullingham.

Panis quem ego dabo caro mea est, quam ego dabo pro mundi uita. Ioan. 6.

The breade that I wyll giue is my flesshe, whyche I wyll gyue for the lyfe of the worlde. Ioan. 6.

Charl. Iunius

VIRTUS VULNERE VIRESCIT
FIDUS AD EXTREMUM
SALUS PER CHRISTUM

W.H.S.F.L.

James Thomson (?1837)

H. Richer Thomson 1901

~~[illegible]~~

855.a 32

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Charl. Tunst

¶ Alanus Copus Magdalenensis.

HÆresis immanes quos edidit horrida fœtus,
En, hoc fasciculo, candide lector, habes.
Perlege quicquid erit: certè legisse iuuabit,
Quod fugias etenim, quodq; imitere dabit.

¶ Gulielmus Paineterus Cantuariensis.

QVi miranda Dei cerebello facta metiris,
Gustato fructus, quos parit iste liber.
Hinc (modicæ fidei) disces confidere Christo,
Dediscesq; ratio, quæ docet illa sequi.

¶ Laurentius Steeleus Magdalenensis.

ESt, inquit Christus, non est, ait ille Lutherus:
Cui sit habenda fides, hunc lege, certus eris.
Hinc inimice deo, superis inuise facessas,
Haud patimur fucos, ergo facesse, tuos.

To the right

honorable and reuerende father in God, and his especiall good Lorde, Stephen, by the permission of God, Bisshoppe of Winchester, and Lorde Chauncelor of Englande, his daylye Orator John Bullingham wisheth continual helth in God.

TRue it is, & worthie to be written in letters of gold (righte honorable, and my singuler good Lorde) that the electe vessell of god Sainte Paule teacheth vs in this sentence folowing: *Finis præ* 1.tim.1.

cepti est charitas, de corde puro, et conscientia bona, et fide nō ficta. A quibus quidā aberrantes conuersi sunt in uaniloquium, uolentes esse legis doctores, non intelligentes neque quæ loquuntur, neq; de quibus affirmant: that is to saye. The ende of the commaundement is charitie, out of a pure harte, and good conscience, and faith that is vnfayned. From whiche thinges some men erring and wandring, are turned into vaine talke, willinge to be doctors of ỹ lawe, vnderstanding neither what they speake, nor wherof they affirme. Yf euer the time were, wherin this saying of the Apostle

was proued to be true, nowe in this our age, replenished with all kindes of miserie, it is alreadie proued to be most certeyne and true, wherein thousandes of men (alas for pitie) hauing their heartes cleane voide of Charitie, beyng corrupte in conscience, and flattering them selfes w̄ their counterfayte faythe, haue not onlye bene turned into Jangling and babling, but at the laste haue fallen into great, and horrible blasphemies. As for charitie howe colde it is, would god it were not so manifest and open before our eyes. A great number nowe a daies beyng moued with ỹ spirite, desirouse of newe doctrine,

and werie of the olde, feare not to correcte, I am sorie to saye, vngodly, yea rather Iewishly to reiecte the faithfull seruant, and worthie Apostle of oure Sauioure Christe, Saint James, for that he hath vsed this comparison to declare the strenghte, and
Ja.2. power of charitie: *Sicut corpus sine spiritu mortuū est, ita et fides sine operibus mortua est*: As the bodye is deade without spirite, euen so faith is deade without workes. Yf charitie, which is the mother of all grace & goodnes, haue in it so highe a vertue, that it gyueth lyfe to fayth, as the spirite to the body, and wythout charitie yf fayth be

dead

deade in it selfe, howe chaunceth it, that our *Solafidians* playe ỹ murderers, beating into the heades of ỹ people, that onely fayth iustifieth, ỹ charitable dedes help not to our Justification: Wheras Saint James affirmeth: *Abraham pater noster nonne ex operibus iustificatus est, offerens Isaac filium suum super Altare?* Abraham our father was he not iustified by workes, offringe Isaac his sonne vpon the aultare? In like maner saith the Apostle: *Raab meritrix nonne ex operibus iustificata est? Nuntios suscipiens, et alia via eyciens:* Raab the harlot was she not iustified by workes, receaIaco.2. Gen.22. Ios.2.

uing the messengers, and sen
ding them by another waie.
I will saie no more, but this
onelye, that by likelyhode
charitie hath no mansion, or
abiding place in the heartes
of those faythful bretherne, ȳ
so endeuor to disgrace it, to
rote it out of mens heartes,
and finallye to treade it vn-
der fote, cleane contrarye
to the doctrine of the holye
and blessed Apostle Sainte
Paule, where he teacheth:
1.Co.13 *Nunc autem manent fides,*
spes, charitas, tria hæc: maior
autem horum charitas: Nowe
abide still fayth, hope, and
charitie, euen these thre, but
the greatest of these is chari
tie. Nowe hauing such lacke
of charitie in thē, it foloweth
as

as consequently, that their hearts are corrupte and rotten, as if I saye: There is a plage & pestilence through out England, therefore the ayre is infected. Where corrupte hearts and mindes are, there can not be pure & liuely faith: And where pure fayth is not founde, there is a cõmodious place for errors and heresyes to dwell in.

This is the cause, that a great sorte beyng thus corruptelye harted, we haue such a roote of execrable heresies rayning amonge vs. and so many Janglers and pratling Doctors defending the same: but not knowing what they speake, nor where of they affirme. In this nũ-

bye although there be many hereſies, that bring eternall dampnation, yet there is none more wycked and deteſtable, then is the opinion of many in the bleſſed Sacrament of the Aultare. God that is the ruler of heartes, turne them from their error into the right waye. Albeit I knowe this kynde of men ſo to be married to their fanſies, that they will heare or reade nothing, that maketh againſt thē: yet I thought it labor well ſpente, yea and my duetie, to tranſlate out of Latine into Engliſh a certeyne notable Oration of one John *Venæus*, worthye in my iudgemēt to be redde of all men. Wherevnto I haue

haue added, because it serued so aptly to the purpose, a certeyne preface no lesse worthy to be redde, made by the right reuerende father in God, and famouse Clerke my Lord of Duresme, and set before his worke *De veritate Corporis &c.* which I desire al such as haue erred, and gone astraye (rancor & malice being sette aside) not only to reade, but in reading to weye & ponder the same. They shall not thinke (I am certeyne) that their labor is lost. Nowe my last and earnest request is, ỹ your lordshippe will vouchesafe gently and fauorablye to accept this vnworthye gifte, as a sure token and signe of my

loue and good will, whiche done, I shalbe encouraged, god willing, to attempte and set in hande with greater thynges hereafter.

Your Lordships faythfull and daylye Orator Iohn Bullyngham.

Septembris. 19 die. Anno Domini. 1. 5. 5 4.

Cuthberte Tonstall Bysshoppe of Duresme to the reader.

Who shal giue water to my heade, and to mine eyes a fountayne of teares, that night & daye I may bitterly lament the miserye and calamitie of our wholy mother churche in this our age? Who in time passed, wheras she hath bene molested and greued wyth sondry and diuerse heresies, in such sorte she ouerthrewe and vanquyshed them all, as they sprange vp with the spirituall swoorde, that a manne would Hier. 9.

woulde haue thought it vn-
possible, that the rootes of
them shuld springe vppe a-
gayne among the posteritie.
But such heresies as throu-
ghe longe oblíuion semed to
be deade and buried, doe not
onlye put forth their heades
agayne, and reuiue, but also
bringe forth into the lyghte
yonge whelpes, and a great
number of the same more pe-
stilent and perniciouse, then
them selfes. Now yssue forth
2.Co.10 newe monstruouse opinions
and false Apostles, preachers
& teachers of the same: farre
vnlyke to Paule, voyde of al
godly knowledge and vnder
standyng, but hauyng therr
rowlynge tongues at wyll,
blowyng oute their deadlye
poyson

poison with their venemouse tongues: that haue nothing in theyr mouthes, but nowe at ỹ lengthe the lyght of the gospell shineth to the worlde: olde darckenes is nowe farre dryuen away, & put to flight: nowe the libertie of the Gospell, that hath bene so longe an exile, is come home agayne. But these fauorers of the Gospell in place of wisdome and true knowledge in dede paynte, color, and set out to the vttermoste that maye be grosse ignorauce (God knoweth) of holye scripture. But this ignorauncе is susteyned and borne vp with shamefull arrogance, with vnshamefast face, and impudence that is incomparable. For they wyll rashly

The glorious wordes of oure late preachers.

raſhly take vpon thē to make clearer, then the light, the obſcure and darcke ſayinges of the Prophetes, the ſecrete & hidden myſteries of the Apocalips: yea what thinge are they not bolde to promyſe? Who beyng lyfted vp aboue
2.Co.12 the thyrde heauen, & hygher then euer Paule was, care not what they blabbe oute, & feare not to caſte oute headelong ſuch wordes, as any mā (beinge well in his wittes) wold be aſhamed to ſpeake. They fill the whole world w̄ theyr thre halfe penny bokes and ballades. And loke how more the vnlearned, blinde, and ignorāt one of them is, the moo bookes & ballades he ſetteth abroade: Perſuadyng

dynge them ſelfes, that thē
are pꝛofoūde doctoꝛes, whi-
che maketh them ſo bolde in
all thinges. They robbe and
ſpoyle the moſt holye & bleſ-
ſed ſacrament of the aultare
of hys dignitie: & go aboute
to make it as common bꝛead
and wine, which vngodly af-
firme, that the pꝛeſence of
Chꝛiſte, oꝛ the veritie of his
body is not in it. And thys
thyng they laboꝛ to pꝛoue in
their wicked and deteſtable
bokes. The ſence & meaning
of Chꝛiſtes woꝛdes beynge
receaued of the Apoſtles, &
the full conſent of oure holye
mother the catholike church
they vtterly reiect: herein fo
lowing their blinde guides.
They affirme, that they fo-

lowe the playne wordes of the holy scripture, that they embrace thē onely, that they sticke and cleaue to these, as vnto holye Anchors, whiche thinge is done for this purpose, that yf a man shulde tell them, that they erre from the right waye, they maye ronne by and by to the meaninge of Christes wordes ẏ they haue Imagined of their owne Brayne, defendinge them selfes onlye to folowe the trueth. But Irenæus sayeth: Like as yf a man translating the Image of a king, adorned w̄ precious stones of some cunnyng Artificer, and chaunging the beautiful and decente proportion of a man into the figure & shape of

lib. 1. ca 1 aduersus hæreses.

of a fore, yet for ỹ brightnes
of the precious stones wold
haue it still to be counted the
Image of a kinge: Euen so
these figurators applynge
the worde of God to their
fables and tales, wolde haue
men to giue credite to their
glorious wordes. For what
heretike was there euer,
that woulde not sette before
him for a buckler and defence
some parte of the scripture,
wrested from the true sence
and meaning. Whereby it
chaunceth, that euery one of
them wilbe his owne Judge
and wil admitte none other,
no not the Churche, beyng
the spouse of Christe, and the
verye piller of veritye. As
for generall Counsayles,

althoughe they be receaued vniuersally throughe ye whole worlde: when they dissente from their dotynges, they saye playnely, that they erred: We must stand, say they, to the wordes of ye scripture, and from them we ought not to departe. Nowe when as oftentimes it chaũceth, that many there are in one house of diuerse and contrarie opinions, and one cleane repugnant to the other, none of thẽ al can be founde so modest, as to forbeare and geue place to to the weaker: Euerie one crieth out, that his opinion is true, and the reste false. So the trueth whyche alwayes agreeth, and neuer disagreeth with it selfe, is compelled

compelled to perishe in the stretes. O miserable and wretched estate of our dearest mother the Churche, which nowe adayes is enforced to suffer those preachers in pulpettes, that turne blacke into white: that call darknes light, and light darknes: that cal eupl good, and good eupll: that call bitter swete, and swete bitter? But in this heape of myschiefes whiles I consider with my selfe, what is best to be done, the saying of Ecclesiastes commethe to my mind, Al thinges haue their times, there is a tyme to kepe silence, and a time to speake. Yf I holde my tongue, it is to be feared, lest I shalbe compelled to crye with the Prophete Isaye. Wo be to me, because I haue holde my peace, I feare me leste hidinge my

Glat. 5.

Eccle. 3.

Esa. 6.

my small talent in the earth that God hath geuen to me, I shalbe rebuked, and heare
Luke.19 this saying: Why haste thou not
" geuen my money into ỹ bancke, ỹ whē
" I came, I might haue receaued ỹ same
" with gaines. Likewise this say
Mat.12. " ing: He that gathereth not with me,
" goeth a strape. What yf also some obiecte to me, sayng: Thou seest not only manye wicked and vngodlye men, whiche counte them selfes learned, but also very many Bablers and Talkers, that publyshe and set abroade mere trifles in their bokes, farre vnworthy to haue time spente in the reading of them: And by these bokes thou perceauest the trueth to be beaten downe before thyne eyes. And yet thou beyng a shepe-

herde

herde of Chriſtes flocke, wilt not defend the veritie? Wilt thou not driue the wolues from the ſhepefolde of Chriſte to thy power?
Thus muſing with my ſelfe longe & much, at the lengthe I determined to breake of ſilence, and folowing Chriſt as my guyde and leader, which forſaketh not thoſe that truſt in him, to putte beſides with the ſhield of Gods word ſuch dartes, as wickedlye and deſperatly are caſt at theſe holye myſteries, not medlynge with the ſmall riuers & brokes of theſe euilles, but openinge the fountaynes & ſpringes, from whence all theſe miſchiefes do flowe. Nowe amonges other thynges in

this troubleous season al the aduersaries of the catholike fayth haue nothyng so much in their mouthes, as ỹ praise and commendation of fayth, whome yf you beholde inwardly & throughly, you shal perceaue, that there is no fayth in their hartes. For yf you laye before them for the veritie of these misteries the wordes of Christ, farre clearer & brighter thē the sunne, forthewyth they runne to a peruerse sence, cleane voyde of all trueth: They thynke that nothing is so highe, nothing so mystical in the scripture, but they are able to atteyne to it by reason. By reason they measure al Goddes wordes, & rather then they wyll

These men talk muche in ỹ cōmendation of fayth, where as no fayth remayneth in them,

By carnall reason they measure Goddes wordes,

wil graunt, that Chriſt hath done anye thing aboue their capacitie, they wreſt al thynges to troapes and figures. As who would ſaye: Chriſte the Sonne of God before all worldes, by whome all thinges are made, beynge incarnate man, in tyme were able to doe no more by his omnipotent power, then impotēt and mortall men are. But as yf a man woulde goo aboute cōſtantlye to behold with his eyes the bryghte beames of the ſunne, he ſhall not onelye fayle of his purpoſe, but alſo be depriued of the ſight, that he had before, and hereby ſuſteyne innumerable incōmodities: Howe much more ſhal thoſe men be blynded, which

Ioan, 1.

A goodly comparison.

take vpon them stedfastly to beholde and looke on that eternal and euerlasting light, and to cõpasse the same wyth mortal mans reason. Nowe
2.Co.10 whereas all intelligence and vnderstandinge ought to be brought into captiuitie thoroughe fayth into the obedience of Christe, mans witte so extolleth it selfe agaynst ỹ highe power of God, that it iudgeth nothynge maye be done, the reason whereof it can not find out by searching forgettyng this sentence of
Mat.19. Christ, With God all thinges are possible. Wherfore vnlesse thou (O Christ) tame and bringe downe the rashe boldnesse & stoute stomakes of these mẽ, so vnreuerently handelynge

these

these thy mysteries, vnlesse thou saue and defende thy churche from the madde temeritie and rashnes of these lewde persons: It is but in vayne, that any good manne shulde go aboute to take thy swete spouses parte. But yf thou, wythout whose grace & spirite no man can do the thing, that is ryght and iust, wylt ryse vp, and fortunate our affayres, Thy enemyes straight wayes shalbe vtterly confounded: suche wicked men shall flye from thy face as hated the: and all other thinges shall with much quietnes succede and goe forwarde. Therfore we trustynge (moste merciful christe) on thy assistaunce, humblye pray & psal. 67.

and beseche the, that thou wilte illumine vs with the light of thy grace. And then will we without feare set on the thing, which we haue intended. I meane to proue by thy manifest wordes ỹ veritie of thy body & bloude to be in the Sacramente, and to plucke the false doctrine of our aduersaries out of the heartes of the faythfull, wherewyth they are entangled: Thou I saye fauoring vs, without whome we can do nothynge.

Farewell. Anno Dominí. 1. 5. 5. 1.

The Ora-
tion.

There is none of you, no not one, I suppose (right honorable lordes, ye graue and auncient fathers, and ye also moste gentle Audience) that is ignorant, into what miserie & calamitie the chrystiane common weale hathe fallen in this our wretched and infortunate age, & what whirlewyndes it is miserably tossed, and with what greuouse euyls it is shaken in peces, it can not be, ỹ this perillouse storme and tempest shulde be vnknowen to anye man, beynge

ynge manifest and open be-
fore our eyes, casting downe
al thinges headlong, and de-
stroyng in euerye corner.
There is no man, but on
some parte this pitifull cala-
mitie dothe wringe & pinche
him. For we are not only pla
ged here at home amonges
oure selfes, but God also sen-
deth plagues vpon vs from
forreyn & straunge nations.
We are beaten downe euery
where of the Turkes, which
exercise their tirannye vpon
vs moste cruellye. Their
thirste for Chrystian bloude
is vnsatiable, and can neuer
be coled: They ouerthrowe
& beate downe to ỹ ground:
they destroye and rote vppe
kingdome after kingdome,

Rusull

Rufull thinges are they, and full of all miſerie, that dayly we ſee with our eyes: But yet many men feare, leſte we ſhall ſmarte more hereafter, vnleſſe Almyghtie God for his mercyes ſake preſerue & defend vs. The fieldes, euen ỹ fieldes beare witnes, that my wordes are true, beyng as yet couered with carcaſes of dead men: Widowes and fatherles childzen witnes ỹ ſame alſo, euery one bewayling his miſfortune and wretched eſtate. And to paſſe ouer with ſilence, the plagues that we receaue at the handes of our mortall enemyes the Turkes, wherewith (although no greater miſchiefe be added) the Churche of

Chriſt

Chriſte in theſe dayes is perſecuted & tormented ynough and more then ynoughe: I ſpeake of inwarde diſcorde and deuiſion: One nation riſeth agaynſt another, prince agaynſt prince, and kingdom agaynſt kyngdome. Cruell and bloudy warre is threatned in euery place: no corner is free frō plages, ẏ are intolerable: nothinge there is in good eſtate, nothing in ſafegard, nothing in quiete & at reſt. And yet al this may ſeme as a ſport or paſtime, and childiſh feare, yf it be cōpared with ẏ troubleous tumultes & accurſed ſeditiō in chriſtes churche: who muche more perniciouſlye is rente and torne of her domeſticall and houſholde

houſholde enemies: I meane ſedicioule heretikes, inſomuche ẏ I know not yet perfectly, what I may ſpeake firſt of thē, ſo they trouble all thinges, & bring thē out of order. For an approbatiō and proſe of this thinge, beholde the religioule houſes, that are conſumed to aſhes. Suche liuinges as were gyuen for the refreſhinge of the poore, cleane taken awaye and abuſed. Holy virgyns conſecrated to God, beyng tender in age, moſt ſhamefully rauiſhed and deflowred, whiche any honeſt harte would be aſhamed to ſpeake of. And further that this is certeyne & true, the conſciences of men manifeſtlye declare, nowe

brought to the pointe of horrible desperation, so they laboure to bring to nought the Chrystiane common weale, that once was moste florysshing, and this they doe by meruaylouse crafte and subtiltie: ẏ is vnder a certeyne pretence, & glitteringe color of pietie and godlines. For the voyce of them is ẏ voyce
Gen.26. of Jacobe, I meane of the Gospell: but yf you beholde with a diligente eye these counterfeyte and bastarde Gospellers, you shall perceaue the hande of Esau. Nowe they call them selfes Professors of the Gospell, saying, the spirite is their guyde & scholemaister, wher as in dede they haue nothing

thing to do with the gospell. Nowe for the moste parte they will playe the shepe no more, they wil al be shepeherdes, al wilbe maysters, euery dizard wilbe a doctor, but no man a scholer: And euerye man rashly entreth into hys owne waye, folowing that thinge, whiche in his owne fantasticall brayne semeth good. Hereby it cometh to passe, that all thinges are foule disordred, nothing quiete & peasable: that charitie is exiled and banished euery where, that true and faithful hartes with ỹ louing cõcord of Turtle doues can not be founde amonge men, but the madde rage and furie of Rebellion in all places of the

The frutes of our late doctrine.

worlde: hereby the faith of many dothe wauer, and is vnstable: hereby christiane bloude is shedde vnmeasurablye: hereby also be at variance and discorde (I will not saye prince with prince, the Commons wyth the magistrates, the seruaũt with the mayster) but euen vnder one rouse & in one house (O miserable and pitifull case) the father dissenteth frõ the sonne, ỹ mother frõ the doughter: So christes churche ỹ in old time before vs knew nothing but vnitie and concord, that enbraced peace, and hereby did flourishe, nowe is altogether confounded, it is corrupted and infected with fornication and horedome,

it

it is defiled and distayned with chrystiane bloude, one member of it is torne from another of her owne chyldren, so that miserable it is, and bitter deathe to liue in this wofull calamitie, which without great shame, sorowfull syghinge, and pitifull mourning no tender harted man can once thinke on. He is to be accompted more, then a mortall and deadlye enemye to all godlynes, that is delighted with this commen ruyne, and vniuersall decaye of Christes fayth, and whom this rufull sight doth please. This is the fruite of that execrable and cursed heresie. This is the inchaũtmente of the Deuell, and

his whole ioye. Nowe besides a thousād other heresies in this our vnhappie and vnfortunate age. Some men labour with tothe and nayle, and endeuor, by what meanes they can possible to put out of mynde, and quite to abolishe with their fine tongues, their rhetorical arguMentes, their exclamacions, and out cries, and their thondering wordes, such solēpne feastes, as hitherto haue ben vsed in the Catholique churche: In so muche that they will not giue vs leaue by their good wylles ouce to speake of them, which neuertheless were deuoutly obserued and kept of our forefathers, whose shadowes we

In these poyntes cōsisteth the greater parte of theyr learning.

are

are not worthye to be in puritie and holynes of life. Amonge whiche this presente feaste is not the moste single, that nowe we celebrate, and semeth in maner to stirre vp our heartes to honoure and prayse god, I meane the feast of the holy sacrament of ỹ glorious body & precious bloude of our Sauiour Iesus Christ, instituted by him at his last supper, before hys cruell and bitter passion. to be a celestiall and heauenly fode to our soules. Concerning which blessed sacramẽt there sprange no false and hereticall opinion amonge the holy fathers for the space of manye hundred yeares. But beholde nowe a dayes.

howe perniciously one man varieth from another about thys superexcellent and higheste mysterie. Oecolampadius hath hys opinion. Bucere dissenteth from him, and Brentius from them bothe, amonge al other Carolstadius playeth the wilde Boze, many there are full of impudencie, & a greate number delighte in rayling. Which lamentable diuision whiles I ponder in my mind my hart is ful of sozow & care but especially when I consider, howe vnreuerently this moste sacred misterie (that ought not to be reasoned and disputed of amonge suche grosse Doctours, but rather to be highly reuerenced, wozshipped, and honozed) howe vnre-

Meete doctours foz suche opinions

vnreuerentlye (I saye) and howe vylye it is handled of rude shepheardes, Carters, and ploughmen, and howe deuelyshely rayled at in euery ale house of chatterynge huswiues, & ydle gossippes. Many orations haue I hard in time passed, pronounced in this place, that haue flowed with eloquence, not vnworthy for that famouse Orator *Cicero*, which gifte of eloquẽce would I hadde at this present, that I might satisfye your expectation. But whiles by thus wishing I profite nothing at all, there crepeth another thynge into my mynd, not a litle disquieting me, which is the excellent maiestie of thinges, whereof this

this daye I muste entreate, farre passing all mannes eloquẽce, be it neuer so neare to the eloquence of Nestor, counted as prince and kinge of oratours. So that of a truth my hearte in maner deceaueth me. But one thing conforteth me not a litle t, hat the thing which hath maiestye in it selfe, neadeth not to be adorned & garnished outwardly with ꝑ floures of rhetorique. I must not speake of domestical & housholde busines, not of cõmen matters, or els of matters of smal importaũce, but seing time doth so require, I must somewhat declare the inestimable loue & charitie of our Sauior towardes vs, in that he hathe giuen

giuen him selfe bothe meate and drinke vnto vs. Which thing yf I shall perceaue not to be tediouse, I will passe ouer to the seconde parte of myne oration, which shall intreate of the swetenes of the Lordes breade, beyng so great, that it passeth mannes capacitie, but because mānes witte waxeth fainte and dul, when it goeth aboute to searche and seke out diuine and heauenly matters, it is moste expedient, that first of all I call for his assistaunce, ayde, and helpe, whose busines I haue in hande this present daye, wherefore to thintent that my affayres maye prosperously goe forwarde, make your peticions with me,

The Oration is diuided into two parties.

me, I beſeche yon, to our Sauiour Jeſus Chriſt. &c.

¶ The firſte parte.

NOw at the lenghte (right honorable Lordes, & reuerēd fathers) beynge ayded with yonr godly and deuout prayers, I will take a good harte to me, and Chriſte beyng my guide, will goe to the poynte of the matter, for I am certeyne, that Chriſt wil putte into my mind, what I ſhall ſpeake, although of my ſelfe I am able to ſaye but li-

tle, yea I truste and beleue, that he will leade and gouerne me, least in this vaste and huge sea, which nowe I muste passe ouer, my shippe ronne on some daungerouse rocke. I will set forth therefore, and as the prouerbe is, blowe the onset entryng into the middes of the fielde. Albeit in the meane time I stande at a staye with my selfe in this so greate and plentifull aboundaunce of the sacred scryptures, & as yet am vncerteyne, what I may best intreate of at thys presente. It were laboure very well spent to commend vnto you the wonderfull humilitie and lowlynes of Jesus Christ our Sauior, who notwith-

notwithstanding, he was the creatour and maker of all thinges, the lorde and kinge of all thinges, washed (I wil not saye the handes or the heade of his creature and hand worke) but the fete, which semed filthye and vncleane: here is an example of singuler simplicite. For who will not be astonied at thys thing, be he neuer so indurat or harde harted? who will not haue it in great admiration? But o vaine pride and swellyng of corrupte flesche, O face voyde of al shamefastnes, that arte not dashed out of countenaūce, but stil shewest thy selfe so stoute and impudent, not submitting thy selfe, wherag thou seest, how meke

The humilitie of Christ.

meke, humble, and lowlye he is, to whom obeyeth at his becke all, that this wide worlde doth conteyne, who disdeined not to washe away thy filthe and vncleanes, which pointe I will touche more largelye hereafter. Nowe I thinke it rather mete and conuenient to handle another argument, and that for diuerse causes. But for this especially, because I muste declare and open my conscience in the presence of you, priestes, to whom only the administration of this glorioufe sacrament (wherof I spake before) dothe appertaine, which indefferētly was instituted for the soule helthe of all men. This thing

that

that I maye performe, that Preacher to all nations Saint Paule giueth me iust occasion, and in maner openeth a pathewaye to me, wheras he sheweth to vs, as it were in a glasse, what, and howe great a misterie it is, that I haue in hande, manifestly declaring his minde in these wordes. The breade
1 Co. 10 which we breake is it not the partaking of our Lordes body? And the cuppe of benediction which we blesse, is it not the partaking of the bloude of Christ? This saying is full of admiration, & farre passing the capacitie and thought of man. For what man is not amased, when he heareth this wonderfull

derfull miracle, that the body of our lorde is meate to vs, and his bloude drinke to vs. Here our wittes fayle vs, here all our sharpnes is become dull, here our strenght deceaueth vs, and by reason we cannot perceaue, what is here spoken. Christ vouchesafeth this misterie to be called verelye his bodye, and verely his bloude, but howe it is so, he will not, that mortal man shal vnderstand. For it is a more excellent thinge and higher by much, then ỹ our weake and feble witte shoulde attayne to ỹ vnderstanding of it. Thus celestiall matters are wonte to passe the capacitie of mannes reason. A great thing is this

very large, so that it can not be receaued into so narrowe a vessell: hence commeth the darckenes and cloude of our mynde, hereby we beleue such thinges, as reason can not comprehende, hereby we hope and truste for those thinges, that appeare not, and can not be sene with this mortall eye. For this cause it is easely perceaued, ỹ God hath adioyned both faith and hope to our vnderstanding, that pure fayth might conceaue, and sure hope desire the thing, which slender and faynte reason can not reache to, so that fayth and hope ought to instruct and teache rude reason. Hereby we may beleue this blessed sacra

ment

ment, but perceaue, howe, or by what reason it is so, we can not: we may honor and embrace it, but to searche the misteries of it, we are vnable. It is vnpossible for the with the sharpenes of thy witte fully to perceaue, what the Apostle meaneth in this place: The breade which we breake is the partaking of our lordes bodye, and the cuppe of benediction which we blesse, is the partaking of ỹ bloude of Christe. The externall eye seeth not the quantitie of a perfecte man, it seeth not the forme, or color, the members in their owne plates, the heade standing vpright on the shoulders, the legges bearyng the body, thou perceauest not the weight of a

mā there appeareth no thicknes, yet althoughe thou seest none of all these with thyne eye, albeit thy senses denye that the body of a man is there, neuertheleſſe thou oughtest to beleue it, and to tremble at the omnipotent power of God. But thou wilt say, howe shall I beleue that thing to be there, which by no maner of meanes I can perceaue to be presente? I see euident signes and manifest tokens of breade, my senses giue, that there is the weighte of breade, the taste of breade, the forme, the color, the quantitie of breade, & it is made of wheate, what shall I beleue more? yea rather thou shalte beleue, because

The obiections of heretikes in these dayes,

cause thou seest not. For this is fayth (as the Apostle witnesseth) to beleue that thing which the eye seeth not, and doth not appeare in this life. Therfore faithe is of those thinges, which are not obiect to the senses. Here I would not, that any person ready to fynde a fault, where none is, shulde fondely applye this worde, faith, to euery lyght and prophane thing, as to beleue, that in water there is bread, in yron there is honye, in woode there is flesche: But fayth appertayneth to suche thinges, as by the holy scriptures we conceaue in our mindes, wheras it is nothing lesse then fayth, to beleue the courses of the Pla-

Heb. 11.

netes, whiche are farre di-
stant from our senses, no
more is it faith to thinke, ꝙ
the earth doth hange in the
middes of the world, because
ꝙ scriptures do not so teache
vs. This is prophane lear-
ning, these are light reasons
mennes argumentes, and
sayinges of Philosophers.
But those thinges that the
worde of God exhorteth and
perswadeth vs vnto, which
farre excede and passe our
capacitie, are called faythe.
Nowe tell me gentle audy-
ence, I beseche you, what
shall compell vs to admitte
any thing contrarye to that,
which by liuely fayth we be-
leue to be in this honorable
sacrament? Shall any say-
ing

inge of the Philosophers: Shall the weake reason of man: Shal any light experience: Shall anye fonde persuasion: No no. For why: Hath not almightie GOD, whych is truth it selfe, wrytten and printed thys veritie in oure heartes by hys holye word: This we vnfeynedly beleue, that Paule sayeth to be true: Is not the breade which we breake, the participation of oure Lordes body? Is not the cuppe of benediction, whych we blesse, the partakyng of Christes blonde? We constantly beleue Christ, when he affirmeth: The breade that I wyll giue, is my flesh, which I wil gyue for the lyfe of the world. We beleue this sayinge also to be infallible, and mooste certeyne. This is my body, doe thys in remem- John. 6.

brance of me. Therfore enquire no further, by what reason this mysterie may stand. For I see not, what maye be spoken more playnelye, or more simplie, then these wordes of our sauiour Christ, wherein is no ambiguitie, no doubte, no colored phrase of speaking so ye the saying of the Poete may aptly serue in this place
„ The oration wherin ye truth
„ is declared, ought to be sym-
„ ple & playne, & hath no nede
„ of the vayne gloses of inter-
„ preters: and yet shall we be incōstant, & so ful of our doubtes? Shal *Oecolampadius* wt hys vngratiouse birdes, whiche corrupt and infect the whole world, cast dust any longer in to our eyes? Shal thei bleare our eyes, & make vs thus

who accoꝛding to ỹ saying of ỹ
pꝛophete: stumble at the light day, Esa. 59.
as at midnight: whyche beare
nighte in their eyes: Which cal
light darckues, & darckues light. Do Esai. 5.
ỹ blind moules groape thus
in ỹ light of the sunne: which
counting them selfes quicke
eyed in discussinge the harde
doubtes of the scriptures, &
opening ỹ hide & secrete my-
steries of the same, now at ỹ
lengthe take vpon thē to coꝛ
recte *Magnificat*. † Dure mooſt
Chꝛistian kinge, which in all
poyntes dothe aunswere,
hys name canne not abyde
youre pestiferouse doctrine,
and poysoned hereſies: So
that foꝛ thys cause hys name
shalbe wondꝛed at from age
to age, & shalbe pꝛeferred be-

† Departe therfoꝛe ye bayne Janglers. Alwayes ye moꝛtall & deadly enemyes too Chꝛist.

all princes and kinges, who in this oure tyme, whyche is most troubleouse and vnquiete, ruleth his realme wyth singuler prouidence & wysedome: and in rotyng vp the briers and brambles, the cockell and darnell of heretikes hath no respecte of persons, but vsynge indifferencie towardes all men, most ryghteously doth execute his office.

The cōmendatiō & prayse of Paris

Thys our noble citie of Parise can not be deceaued with your deceytfull reasons, and subtile argumentes, whome God hathe so fortified wyth many famouse Clerkes, not vnlyke to Chrysostome, to Origene, to Augustyne, to Hierome, Gregorye, Basile, Cyrill, Athanasius, wyth ma

nye

nye ſuche other pyllers of CHRISTES churche, that no ſtorme, no rage of ỹ ſea, no hurlewinde can beate it downe, and ouerthrow it. Gette you hence therfore ye paynted ſepulchres, & make marchaundiſe of your ſmoakye reaſons to the rude and ſimple: Garniſhe your table for ſuche ignorante perſons, and teache Chriſte lykewyſe doctors, how he ſhuld frame his woordes: Tell hym that thynge, whyche is ſo ofte in your ſpiritualmouthes, that he ought not to haue ſayde, Thys is my bodye, but thys is a figure and ſygne of my body: yea and giue him a reaſon for it to, *Quia uocabulum reipro ſigno rei accipi poſsit.*

Correctors of Chriſt.

As

As we vse to speake, beholdynge a table: here is Hector, whych slewe Patroclus, wheras euery man knoweth, that he rye Hector in dede is manye a myle frō it. O profound clerkes, & depelye learned. Behold my Lordes & prudente fathers (behold I saye these barren & ouerthwarte Gloasers vpon the Gospell. And yet agayne behold these worthy ministers, to whome the gouernaunce & rule of Christes churche shulde be credited. Yea & the thyrde tyme behold the lame & halting argument of these gostlye brethren. These woordes of Christ (This is my body) may be thus vnderstand (This doth signifie my body), therefore they

they must be so takē. By my trothe, a mery & pleasaunte interpretation, worthye for such maysters, & teachers of Christ. As who would saye: Euery lyght heade myghte thus impudentlye trifle and toye with the articles of our catholique fayth, & with this preciouse Sacrament of the aultare, suffring no plage or punishment at the handes of god therfore. Who can chose here but playne *Democritus*, ẏ euer laughed at ẏ folye of the Athenienses? Or who is so fearful in hart, ẏ he dare not leape ouer ẏ limittes of his oration, & vehemētly crye out in this maner. † O ye pernicious factiōs: o mindes of mē ẏ are so blinded: o blind hartes. For

† O ye sectes, cut & deuided in your selfes.

For what is blindnes, yf this be not? The Gospel speaketh playnly on your part. Christ hym selfe satisfyeth our con-
Ioan. 6. sciences, saying: My flesshe is verely meate, and my blonde is verely drynke. Oh full wyselye, and for a iust cause hath Christe added this worde verely, not a shadowe, not phantastically, not as a token or sygne, not figuratiuelye. We haue also the most perfect and ab-
Luke. 22 Mat. 26. Mar. 14 1. Cor. 11. solute wordes of our Sauioure, whych can not lye, that is: Take and eate: what? Man-
Exo. 16. Nu. 11, na of the Hebrues, whyche was ministred and giuen to them in the desert, and being layde vp tyl the morowe, did swarme with mothes & wormes, whyche for a tyme dyd

slacke

slacke theyr hunger, that not longe after returned agayn. No no: What then muste we take & eate? My bodye: wherof whosoeuer eateth, deathe shall neuer haue dominion ouer hym, but shall lyue foreuer. Wherefore to returne thyther agayne, frō whence I haue somewhat digressed. Take hede O thou weake man, that thou go not about to measure that thyng, whiche farre passeth the compas of thy wytte. Take not vpon thee to vnderstande that misterie, whereof no vnderstandyng may be gotten. God loueth syngulerlye well a syncere and pure fayth. A great delyghte it is to God, when thou forsakyng thyne owne

reason

reason doste fullye credite & beleue his woordes. Hereby it shall come to passe, that thou wylte meruayle at the greate goodnesse of God, in that he wolde vouchesafe to be thy foode. Hereby it shall come to passe, that thou wilt meruayle at his omnipotent power, in that he coulde be thy fode. Then ỹ thou wylte wonder at his godlye wysedome, in that he hath chosen to be conteyned vnder the forme of breade, leste eyther the light of liuely flesche shuld offende thee, or els hys fearfull & terrible maiestie shulde make thee tremble. O fatherlye & very louing care of god not for hym selfe, but for our sakes. O inestimable good-

nesse

nes of our GOD, who was not content to haue created vs of nothing, to haue nouri shed vs vnworthy, to haue allured vs by fayre meanes, resisting his will, to haue called vs backe gently, whē we fledde from him, and finally to haue redemed vs w̄ his owne deathe, but also wolde become our meate and oure drinke. His great maiestie, his dreadfull maiestye, his maiestye ẏ is incomprehensible, is meate and drinke to vs. O mankind, O vnkinde mākind, what kindnes maye be compared in any parte to thys. So it pleaseth him wholye to dwell in vs, thus altogether vnkinde towardes him. By this meanes, oh

by this meanes we proue, O
Pro.8. louing father, that these thy
" wordes are true. My delighte
" and pleasure is to be with the sonnes
" of men. But what is man, that thou
" arte myndfull of hym, or what is the
" sonne of manne, that so highly thou
" estemest him? Man is like vnto vani-
" tye, his dayes passe by like a shadowe,
" & yet dost thou so louingly visite him?

Thou nothing beinge offended with his impuritye and corruptiō, with his forsaking of the, and his Rebellion, nothing being moued with his obstynate malyce of thyne owne accord, dost crie to him of thyne owne wyll, doste cal vpon hym, carriest him on thy shoulders, arayeste hym naked wyth a newe garment, puttest shoes on hys fete, prepareste a feaste, and setteste

thyne

thyne owne body before him for foode and meate. What tongue is able too expresse this great mercy and gentlenes? Consider therefore a lytle, whosoeuer thou arte, that beleuest the contrarye, what, and howe greate a louer thys is of thee, howe highe, howe noble, and how incomprehensible he is, how farre vnequall to all thynges, that are called precious in heauen and earthe. Then on the contrarye syde, what an earthly, vyle, and vnworthy thyng thou arte. He had no nede of thee, but thou of hym. What honor, what glorye was derogate from him before thy creation? Nowe where as eternall lyfe consi-

steth in no other kynd of meates, it hathe pleased his dyuine maiestie to nourishe the wyth hys owne body, and to refreshe thee wyth hys preciouse bloude. But for what cause hath he done this? Undoubtedlye for none other, but for hys greate charitie & fatherly loue towardes vs.
1. Jo. 4. Here the fines of our wittes is cleane ouercome wᵗ these highe matters: Our tongue stambereth, our thoughte is not able too comprehende, what the mysterye meaneth, muche lesse can oure tongue expresse, what lyeth hyde in it. Here the swellyng of oure prowde heart aswageth, our pryde cometh downe, & learneth to be humble, all oure strengthe

strenghte is turned intoo weaknes. We are not able to vnderstande this so great mercye and goodnesse of almightie God. Printe therefore, and engraue in thy hart this great benefyte of God, lest thou seme vnkynde and forgetfull. Weye wyth thy selfe thine vnworthynes, lest thou waxe insolent & proud. Meruayle at those thynges wyth reuerence, whych are inscrutable, least thou be coũted to be a searcher of gods secretes. Beleue faythfully, least whyles that thou goest aboute to be a curiouse searcher of Gods maiestie, thou be oppressed of hys glorye, and hereby fall into dampnable heresies: So that thy

minde being drowned in the gulfe of errors, shalbe depri-ued of the loue of God, and the sweetenesse of hys hea-uenlye spirite. Thys thynge only is requisite in thee, that thou hunger, that thou open thy greadye Jawes, & swal-lowe downe Christe: that by thys spirituall meate of a car nall manne, thou mayste be made spirituall. But I con-fesse, as mans wytte is euer lyke to an ape, foolishe, curi-ouse, that a man can sckarsly auoyde, but that sometimes deuelyshe doubtes shal crepe into hys conscience, & spoyle him of the swete fruites, that he shoulde receaue by the ea-tynge of this most blessed sa-cramente. Amonge whyche thys

thys is one. Thys sacramēt whyche I see was breade ere while, and I see nothinge as yet. why it shulde be anye other, then breade. Further these are highe misteries, I meruayle, that they shewe not some token, and that the dignitie of them dothe not shine forthe in some parte. What? it is meruayle, that the whole body of Christ, being of stature, as other men are, shoulde be conteyned vnder so litle a pece of breade. Moreouer I promise you, I can not see, how it is possible, that Christe canne be at one time both here, & at Rome, and in so many Churches, being so farre distante one frō another. And agayne howe

Lighte & vayne reasons.

maye it be the breade, beyng broken, that Christ him selfe is not broken, but remaineth whole in euerye parte, yea is full & perfect in eche parte of the Sacrament? Suche other cogitations tormente the consciences of vnlearned and rude men: yea often times disquiete men, whether they will or not, hauing a sure & vnmoueable faith in ꝑ wordes of Christe. But let these neuer departe out thy mind, haue in a readines the sentence of S. Paule, which my counsayle was, thou shuldest imprint in thy hart: euer let it be in thy hande, let it euer be in thy mouth, cõtinually haue it in mind, & boldely

1.cor.10. saye: The breade that we breake, is

it

it not the partaking of our Lordes bo-
dye: Where thou heareste, of
our Lordes bodye all ambi-
guitie is secluded, all impos-
sibilitie is banished, all scru-
ples and doubtes are remo-
ued. Thou heareste the auc-
thor hym selfe of thys myste-
rye, not a man of the vulgare
or common sorte, but oure
Lorde hym selfe, to whose
hande and power al thinges
in heauen, earth, and in hell
are subdued: what is not he
able to doe, which hath bene,
is, and euer shalbe omnipo-
tent: what is harde to hym,
whych of nothing hath crea-
ted al thinges. But why vse
I manye woordes: To be
shorte: As true it is as God
lyueth, that thys sayinge of
E.v. saynte

saynt Paule vtterlye confu-
teth, whatsoeuer can be sayd
to the contrarye. When the
name of oure Lorde is once
heard, we vnderstande, that
nothing is impossible. Ther-
fore saye to thy soule: Why
art thou so troubled and dis-
quieted in thy selfe? Why
doest thou dashe thy selfe a-
gaynst the rockes, being dri-
uen as it were hither & thy-
ther wyth the surges of the
sea? Is not the breade which
we breake, the partakyng of
the Lordes body? Art thou
ignorannt, that whosoeuer
is tossed in thys sea, eyther
some hurleppte deuoureth
hym vp, or elles is dryuen a-
gaynst the rockes, or finally
stycketh faste in the quycke
sandes.

sandes. If thou wilte not be drowned, committe not thy selfe to the ragyng sea: Cast forth the anchor of fayth, and make sure thy shyppe, that thou mayest be safe. Saye to thy selfe, it is Christ, why shal I doubte of his power. Say to thy selfe, it is God, why shall any thinge be thought impossible, that he hath determined to bring to passe. As yf you woulde saye, his vnmeasurable maiestie shuld be measured with the small measure of thy litle witte: And as yf his power shoulde reach no further, then whether thou art able to entre. A vayne thinge it is, & mere fooly to thinke, that ỹ power of God doth ende there, where

where thy reason can goe no further. It is the proprietie of a foolishe and madde man to consider the mighte of God after his owne witte & reason, and to prescribe an ende to it, as shall seme good in his phansye. What remaineth therfore? nothing surely but this, that thou beate thy braines no longer about this heauenly misterie. Haue it onlye in admiration, and deuoutly honor the same. But I haue spent more time in this part, then I had determined, wherefore these thinges being sette a side, I will intreate of the seconde part of my oration: wherein I desire you moste instantly, that as you haue done the

former parte, so ye will with gētleneſs and pacience heare me in the opening of the ſeconde and laſte parte. For ſo excellent a thing is this, that it requireth both the eares not alienate or occupied other wayes, or elles (as the prouerbe is) ſtopped with waxe but voyde pacient and diligent. Wherfore I deſire you agayne to abide ſtill, to heare diligently, and aduiſedly to conſider, what I ſhall ſaye.

The ſeconde parte.

In

IN the begyn-
ning of mine ora
tion (most gentle
audiēce) I knit-
te vp in a shorte
somme suche thinges, as I
had purposed this daye to o-
pen vnto you, whereof this
one thing haue I confirmed
already, that the very preci-
ous body of Christ in dede is
alwayes at hande, and pre-
sent vnto vs vnder the for-
mes of breade and wine, not
wythout an inuincible argu-
mente, that hys loue towar-
des mankynde is great and
wonderfull. Nowe it remay
neth, that briefly and compē-
diously I declare vnto you
the incredible sweteneſſe of
thys celeſtiall banquet, why-
che

che condignelye no moztall man is able to expzesse. Albeit I haue pzompsed thys thyng vnaduisedly, being as yet doubtful, of what thyng I maye fyzst intreate in such plentye and stoze of hyghe matters. Foz who that depelye considereth wyth hym selfe the matter, that now I haue in hande, he shall easely perceaue, that I am at my wyttes endes. Foz on the one syde it were a shame foz me, yf I woulde leaue of, and fozsake thys thyng once taken in hande. And agayne my learnynge is so slender, that it passeth my power wozthelye too talke hereof. But howesoeuer it standeth with me, I wil make a pzofe,

and

and trye, what I am able to
performe, lest perchaunce a-
nye curiouse hearer shall re-
porte, that I haue neglected
my office and duetie. Goe to
therfore, and yelde your sel-
fes, I praye and beseche you
all to heare and learne, howe
swete and pleasaunte thys
feaste is. Thys feaste I saye
not riotouse or wanton, not
garnyshed with sumptuouse
dyshes, but most heauenlye.
At which feaste not Moyses
dothe ministre breade vnto
vs, as the worthye father
Ad Here dibiam. Saynte Hierome testifieth,
but the Lorde Jesus hym
selfe. Here is therfore an ho-
lye feast, here is celestial fode
Psal, 30, taste then and proue, howe
swete the Lord is. The liue-
lye

lye ſpryng and fountayns of all ſweteneſs is nowe preſent. This is the banquette, whyche vndoubtedly excelleth all other: The pleaſauntnes whereof can be by no oratour, be he neuer ſo eloquent, ſufficiently expreſſed. For yf we learne by the ſcriptures, that Manna was replenyſhed wyth al delectation & ſweteneſſe, what meete compariſon (I beſeche you) canne be made betwene Manna, & thys preſent foode, whereas that was nothing elles, but a certeyne ſhadowe and figure of thys. Thys is the confeſſion of thoſe men, whyche oftentymes haue hadde in hande, that I haue nowe, that in thys poynte their tongues Sap. 16

haue deceaued them, wher-
as in other matters their e-
loquence was incomparable.
In other matters they shew
ed haulte courage, but here-
in they acknowledge their
imbecillitie and weakenes.
In this matter they semed
to haue taken moze vpon
them, then they could easely
beare. To whome no other
burden coulde seme one-
rouse. Amonge whome that
eloquent father Bernardus by
the common consent of all
men was estemed, as the
chiefe and pzyncipall. who
wondering at the incredible
pleasauntnes of this ban-
quette, called it ỹ holiest of al
holy thinges, and of swete
thinges the sweetest of al, the

fode

fode that geueth life, and the only comforte of Saintes. But this is not ỹ ſweteneſs ỹ is delectable to ỹ throte, but rather to the ſoule. Wherby it cometh to paſſe, ỹ very few men can taſte therof, becauſe it is a rare thing to find ſpiritual men, but of carnal men ỹ number is greate. And the carnall or fleſhly man perceaueth not thoſe thinges, that are ſpirituall. This fode as it is ſpirituall, ſo it requireth a ſpiritual eater: As for belie goddes it can not pleaſe: For theſe alwayes dreamynge, how they may fill ỹ belie, can not lifte vp their hartes to ỹ cõtemplation of celeſtial matters, becauſe theſe Iſaye being filled with ỹ Iſraelites, 1. Co. 9. Nu. 12.

neglecte their Sauiour, and
lette more by their bely, then
the saluation of their soules.
Is it not easie to point some
man with my finger, which
will not sticke to runne throu
ghe fire & water to trauayle
day and night in heate and
colde, to satisfie the greadye
gutte, whose mouth is clea-
ne out of taste, yf they come
to eate of this fode? Howe
manye are ye able to num-
ber, I praye you, dearely be-
loued, which are throughely
delighted with this supercele-
stiall swetenes, that canne
neuer be sufficientlye extol-
led. A greate parte, GOD
knoweth, beyng giuen vppe
to luste and pleasure, to their
swete meates and dilicioule
dzinkes

drinkes, care for nothing so muche in all their life time, as in what Countreye they maye prepare their deintye and delicate dishes, leste they shoulde offende their greate mayster and God the Belye. To whom that feaste is vile, and that supper is lowsy and beggerlye, wherein are not a hundreth sumptuouse dishes: So that the table shall in manner groane with the heauye weighte thereof. Nowe whiles they are thus occupied, cleane forgettinge the kingedome of heauen, they lightly passe ouer spiritual thinges, and gape after small birdes and phesauntes. To obteyne these delicates, they passe not to

hunt the whole daye, but wil not be so godly, as once to dreame of this comfortable feast in the night time. But here I spende my wordes in vayne, seyng that such negligence hath alwayes possessed the mindes of many men, and the loue of worldly pleasure hath so taken rote in their hartes, that they will suffer them selfes cleane to be thus ouercome & beaten downe. Where as contrary wise to suche men, as contempne, neglecte, and mortifie ꝑ flesh whiche estemeit as paine to liue pleasantly, which beyng sette on fire with the loue of heauenly thinges, are wery of this miserable and wretched life, nothing is sweter,

Galat. 5.

nothing

nothing more delicate, nothing that more dothe comforte their hartes. Suche men loke, howe further they are distant from worldly pleasures, so muche the better they taste the swetenes of this celestiall breade, which (as my saying hath bene) can not be declared with wordes To these happye men this swetenes is fullye knowen. To the other (alas) beyng subdued to the flesche, it is hyde and vnknowen, whiche thing the holy prophete of GOD Dauid singeth from his harte in thys Psalme. Psal. 30.

How great is the swetenes of the O Lorde, that thou openest to them, that feare the, and hast declared in them that trust in thy name?

Why shal we maruayle therfore, yf the sweetenesse of this breade be knowen and perceaued of a small numbre: What maruayle is it, yf it delyghte not as well suche, as are slauysshe seruauntes to the beastlye belye, as those good men, whyche are rauysshed w̄ the loue of this bread. Of thys breade I saye not commune, but gyuyng eter-
John. 6. nall lyfe to the worthye eater. But rather we oughte to maruayle once, and agayne, howe it chaunceth, that menne beynge of one kynde, shoulde be so diuerse, and contrarye in their affections, that the thynge whyche semeth sweete and pleasaunte to one, shoulde be sowre and vn-

vnpleasaunte to another. Wolues them selfes are one in nature, the vnreasonable beares loue all one thynge: amonge Elephantes, Tigres, Lyons, Boares, and suche other beastes, be they neuer so voyde of reason and vnderstandynge, ye shall not fynde one, that is delyghted wyth the thynge, that displeaseth hys felowe. But manne onelye (alas) dyssenteth from manne, beyng one lyke to the other in hys creation. That olde fygure of Manna hath aboundantly taughte vs thys thynge. The same Manna was minystred to all menne indifferentlye: but that it pleased not all menne indyfferentlye, who is igno-

raunte: Some there were,
Nu. 21. that as yet beynge holden wyth carnall desyres, cared not for heauen or heauenlye thynges, sayinge: Our soule abhorreth thys vayne and lyghte meate. On the contrary part some there were,
Sap. 26, that cryed to GOD: Thou
„ haste sent them breade from
„ heauen, hauynge in it all de-
„ lectation, and all sweteneſſe
„ of taste. But from whence thynke you came this diuersitie? Was *Manna* the cause of it? No doubtles: For they tasted all of one *Manna*, beinge of one measure of the same substaunce, being equally, freshe & one in taste. From whence sprange it then? Out of their mouthes

mouthes, beinge diuerſly affectioned. By theſe affectiõs I ſay, which had engendred as it were a feuer in their ſtomakes, ſo ẏ no ſpirituall fode could taſte with them, came thys varietie. The greater part of thẽ chooſe rather too returne to their fleſh pottes, their onions, & their garlike. Hereby they thought, ẏ *Manna* was barren and vayne. And nowe a dayes we ſee the like thing chaunce in this our cõfortable bread, ẏ ſome worldlinges eſteme light, & a thing of nought. But O curſed affections. O hartes voyde of all lyghte, Undoubtedlye all good men may thynke, that ſtonye *Caucaſus* hath broughte you oute of hys harde rockes

rockes, and the fearce Tigres of *Hircania* hathe gyuen you sucke, whose hartes are so hardened, whom no grace can bowe: whych make light of the Lorde, so ofte callinge you to repentaunce, wylling to fede you wt hys owne blessed bodye: and yet for al that ye are not one heere the better: whyche haue no pleasure but in that thynge, that shall not onelye sucke awaye your strengthe, and deuoure youre ryches, but also kyll and destroye youre soules, depryue you of eternall felicitie, & at ỹ lenght bring you to the euerlasting fire of hel. Ye are those, that purchase pernicion and destruction to youre selfes: ye are those, that

that pamper by the fleshe: ye are those, that maynetayne it to be obstinate against the spirite, and that it maye be swifte and nymble to all kind of mischiefe. Hereby ye are prone to wrathe and anger, swifte to chiding and brawelinge, ready to fighte, easye to fulfyl the concupiscence of the flesshe, and alwayes sauor of earthlye thynges, as yf youre habitation were here perpetuall, and ye hoped for nothing after this life. But thou art deceaued, thou miserable wretche, thou arte foule deceaued, whiles thou enioyest these shorte pleasures, whyles thou arte merye and iocunde wyth thy wyne, whyles thou haste all thinges,

thynges at pleasure, that serue for thy belye, (wherein in dede there is no sincere & true pleasure, but much bitternes) thou doste erre and wander from God. Dioscorides
» bseth thys similitude: As no
» man can without great daũ-
» ger of his helth chaunge hys
» diete, when of longe time be-
» fore he hath dieted him selfe
» wyth moderate meate and
» drinke: So likewise nothing
» preuaileth so much to bringe
» the corrupte flesshe into sub-
» iection to the spirite, as to
» vse thynne and simple fare.
Whyche thyng bothe the calamytyes of manye menne playnlye declare, and also these wordes of the olde and
» aunciente Poete, The body

beyng

beynge laden wyth byces, »
dothe also contaminate and »
defyle the soule, and violent- »
lye pressethe downe to the »
earthe the heauenlye parte »
of a man. Wherfore it is the »
poynte of a Christian hearte
not ouermuche to be carefull
for bodelye sustinaunce, and
not too muse and thynke
wyth it selfe, howe it maye
fulfyl the lustes of the flesche,
but rather to seke, howe the
soule maye be delighted, and
by all meanes too seke oute
pleasures for it. For the
more precious a thynge is,
the more circumspectlye (as
the wyse manne wryteth) it
oughte to be nourysshed and
kepte. The soule of manne

as

as it is the moste excellent and worthy parte of hym, so it is apte to receaue pleasure and delectacion, that is conuenient and agreable. Of which thing it hath pleased Christe our Sauiour to shewe an euidente signe and token in this sode, that he hath deliuered vnto vs, beyng his owne body moste blessed for euermore, to thys ende, that to spirituall men it might be an highe consolation to their contrite hartes and sorowfull mindes: that it might be to such mẽ swetenes of spirite, peace, and ioye: the hunger of Justice, the thirst of heauenly blesse, the price of their redemption, a pledge of Gods loue:

that

that it myghte be to suche menne humylytye, chastitie, temperaunce, vertue, and to vse fewe wordes all kyndes of goodnesse. Herein consysteth syncere and vnfayned pleasure: whyche in thys worlde I confesse, we behold & looke on, as it were a farre of: but in the ioyes, that euer shall endure, O immortall GOD, howe fullye and perfectlye shall we perceaue the same? A deuoute and vertuouse mynde, beynge comforted in this wise, will bidde the delycate dysches of wanton Epicures fare well, hys hearte wyll not be sette on Lordlye cheare. For he hath fode a hundred tymes more

pleasaunt, then is al this. He hathe meate not endewed wyth swetenesse, that deligh teth the taste, but that dothe comforte, styre vppe. and make lyuely the soule wyth-in hym. In comparison of the taste hereof honie it selfe, swete and delicious wynes, al kindes of delicates, what-soeuer thei be, are vnsauery. Nowe the pleasure of the worlde is made vnpleasaunt: nowe the ioye of the worlde and flesshe is cleane contemp-ned: nowe in respecte of this incomprehensible swetenesse euerye thynge is bitter, that is swete to the worlde, euery thynge is sharpe, wherin the worlde hath pleasure. Lette

vs

ys cõtinually therfore make our intercession to GOD, that it wyll please hym too graunte from tyme to tyme, that we maye taste of thys singuler & incredible swetenesse in the bodye and bloude of hys sonne oure Sauioure and redemer Jesus Christ. To whome wyth the father and the holye Ghost be all honor, glorye, and Imperye worlde without ende. Amen.

FINIS.

Impryn
ted at London, in Pau-
les churcheyarde, at the
signe of the holye Ghost,
by John Cawood, Prin-
ter to the Queenes
highnesse.

¶ *Anno Domini.* 1. 5. 5 4.
2. *die Octobris.*

Cum priuilegio Regiæ
Maiestatis.